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# WRONG AND RIGHT METHODS

OF

# DEALING WITH SOCIAL EVIL.

DR. ELIZABETH BLACKWELL.

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"The author of this volume bears an honored name on the roll both of science and of philanthropy, and is equally distinguished as a woman of rare elevation of principle, of high educational attainments, as a sagacious and successful medical practitioner, and a wise medical counsellor. In a series of thoughtful and impressive reflections she here treats of the moral education of youth, considered in relation to sex. . . . . Of the truth and importance of the principles which she lays down, she presents many forcible illustrations, contending that they rest on the deep foundation of physiological law, and are confirmed by facts of universal experience. Her appeals to parents at the close of the work in behalf of the principles which she defends exhibit the eloquence of profound conviction and earnest purpose. . . . ."

*N. Y. Times, Nov* 8., 1879.

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THE NOBILITY OF SEX.

*N. Y. Star, November* 16, 1879.

"Elizabeth Blackwell deserves well of the moral community for having recently said bravely and pointedly some things which most of our moralists, however good their intentions, are not stout-hearted or clever enough to say openly and inoffensively.

"Her little book, with the unpretentious title, 'Counsel to Parents on the Moral Education of their Children,' covers much broader sociological grounds than such a title indicates.

"Although written, as the author declares, to show the necessity for the proper development, distinctions, and discipline of sex in the young, it touches upon the important questions of the tendencies of sexual vice in modern civilization, and upon the disastrous results of those sins which society winks at, upon woman. . . . .

"Coming from a woman, this book is unique, but its testimony is so bravely given, its arguments are so dispassionately and calmly piled up, without even the bias of sex, and its physiological authority is so complete, that it must be welcomed by all sincere moral workers as one of the ablest, if, indeed, it is not *the* ablest appeal that has been made in our time in behalf of chastity and sexual nobility of life.

"The chief value of the book to the young themselves is its convincing statement of the fundamental truth that happiness, health, and power are on the side of morality. Stated merely as an ethical proposition, this will not have any new weight. But shown as a physiological principle, founded in Nature herself, bearing always with it its own rewards and penalties, physical and moral, it must be of immense service.

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THE MORAL EDUCATION OF CHILDREN.

*N. Y. Sun, Nov.* 9, 1879.

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*Observer, Nov.* 20, 1879.

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*Graphic, Dec.* 6, 1879.

"In this little treatise Dr. Elizabeth Blackwell discusses, with commendable frankness and earnestness, a subject which is of the gravest importance not only to parents and the youth they have in charge, but also to society at large, which is, in fact, only a family circle of wider dimensions, whose interests are clearly identical, and not easily separated from those of the narrower band of home members. The writer's experience of twenty-eight years as a physician enables her to write intelligently on a topic which is usually tabooed in polite society from motives of false delicacy, and she has done so with an ability which should win from the public which she desires to touch a careful consideration of the views put forth. . . . . Woman has an important part to fill, in the special duties which devolve upon her as wife, mother, sister, ruler of a household, and member of society. When she fails in these, we are fain to believe it is through ignorance. Would that she might have such a valuable mentor as this little work of Dr. Blackwell's constantly near to help her realize her responsibility. It is a book written for a good purpose, is well done, and should be commended."

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"It must be admitted that Dr. Blackwell has executed her delicate task with great propriety."—*Naval and Military Gazette.*

"Some important considerations, which should be carefully pondered by those whom they specially concern. They are solemn and weighty."—*Christian World.*

"We earnestly commend it to parents who have young people growing up. The subject is of immense importance, and deserves careful and courageous treatment."—*Nonconformist.*

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# NOTICE.

WRONG AND RIGHT METHODS OF DEALING WITH SOCIAL EVIL. By Dr. ELIZABETH BLACKWELL.

MORAL EDUCATION IN RELATION TO SEX. By Dr. ELIZABETH BLACKWELL.

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Either of the above works may be obtained for distribution by Physicians, Ministers, and Educational Societies, in packages of 100, at a reduced price, by applying to

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# WRONG AND RIGHT METHODS

OF

## DEALING WITH SOCIAL EVIL,

AS SHOWN BY ENGLISH PARLIAMENTARY EVIDENCE.

BY

DR. ELIZABETH BLACKWELL,

AUTHOR OF "COUNSEL TO PARENTS ON THE MORAL EDUCATION OF THEIR CHILDREN IN RELATION TO SEX."

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# DEDICATION.

TO ALL PERSONS WHO VALUE CHRISTIAN MORALITY AS THE FOUNDATION OF PERMANENT NATIONAL WELFARE.

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A WIDESPREAD discussion has already begun throughout the United States, as to the wisest methods of dealing with social evil. Much perplexity is felt on this subject, and a feeling of despondency upon the part of many. A doubt as to the possibility of dealing with a vast and growing evil in a way that shall satisfy our highest ideas of morality and religion.

In England the subject is attracting an even deeper and more immediate attention, and certain Parliamentary evidence lately published in the English Blue Books, throw so much light upon the subject—show such pitfalls ahead; such failures in one direction; such cheering success in another, that we can not do better than study this evidence to aid us in determining the course that we should ourslvees pursue.

The following record of facts is laid before women as well as men, because their aid is indispensable for



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the establishment of sound legislation or wise custom, in all that concerns the relations of the sexes.

In the great majority of the subjects of legislation, the nature and interests of the two sexes are identical; but the fact of natural difference between men and women in one important point, renders it impossible for either sex alone to understand the true aspect of this ineradicable difference, on which just and wise action must be based.

The intelligent aid which is thus demanded from women, can only come from larger knowledge, and earnest study of the actual facts of life. The fundamental error that one sex can govern the several relations of both, is a corrupting fallacy, which has proved destructive of national life in the past. The documentary evidence which follows, shows clearly how all self-styled Christian nations are really drifting to the same destruction which has come upon so many ancient races.

The restraining force of old religious feelings and customs is rapidly disappearing. Up to the early part of this century, when the Roman Catholic and Puritan faiths were still active controlling influences in the life of nations, sexual vice, like other vice, was regarded as an evil thing in men and women; and the efforts made to check it were made on the assumption that it is to be repressed, not accepted. This is seen in the existent Common and Statute Law, *i. e.*, the

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General Law of the typical nations—France, England, and the United States. But with the gradual decay of religious faiths in the nineteenth century, a change has taken place, and is still going on. English Practice has fallen behind English Law, and the method of dealing with licentiousness has changed in a striking manner.

The Church, also, has loosened its restraining hand. It shrinks from plain and forcible condemnation of this deadliest evil, and neglects to train the young in the strong virtue of purity. In Catholic countries, the Confessional (which, notwithstanding its great inherent evils, did try to deal with this vice) has lost its power over men, and no other institution has taken its place. The Ordinance of Godfathers and Godmothers, which might have wisely replaced the Confessional in the Episcopal Church, is a dead letter. "Discipline" in other religious bodies is relaxed or given up. Thus the difficult but imperative duty of guarding and guiding youth, in relation to their sexual powers, is not provided for.

Religion and Law, equally, must be aroused to the fulfilment of their heavy responsibility toward the rising generation.

53 EAST 20TH STREET, NEW YORK.

*May 1st*, 1883.

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## CHAPTER I.

### THE "LET ALONE" SYSTEM.

THE facts contained in the English Blue Books, to which reference will be made in the following pages, are doubtless familiar to many persons. No apology, however, is needed for again bringing them forward, for it is a duty not to allow them to be forgotten. Some Parliamentary papers of temporary interest may drop out of sight, but these should be kept in view, and urged upon the conscience of every parent in the land; for to the conscientious parent, equally with the statesman, the importance of this evidence can not be exaggerated. A knowledge of facts is the more necessary at the present time, on account of the renewed endeavors to establish a false principle of legislation, which are now being made.

It may not be generally known, that in consequence of the serious facts brought to light in relation to an actual trade in buying and selling young English girls for evil purposes on the Continent, a Select Committee of the House of Lords was appointed in



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1881, to examine this subject.* The Committee was directed to inquire into the actual facts relating to this traffic, and also to consider whether further legislation can remedy the evil.

Although the work of the Committee was limited to the facts of this infamous traffic, and to the legislation which is necessary to suppress it, the evidence laid before it covers much wider ground. This evidence reveals, both directly and indirectly, facts of the gravest significance in relation to our own condition, as well as to that of our neighbors, in respect to social vice. It thus renders important assistance toward the solution of weighty but perplexing problems, which are now being widely discussed amongst us.

The great body of facts brought forward in this report, relate to two different but false methods of dealing with vice, methods which have come prominently forward in the present century, in connection with the marked decay of the older forms of religious faith.

The distinctive national tendencies of the French and English nations are strikingly shown in the attitude they have gradually assumed toward the subject of prostitution; the French with their remarkable organizing power tending toward tyranny, the English

*See the report of the Select Committee of the House of Lords on the law relating to the protection of young girls. Aug. 25, 1881. Price, 1s. 10d.

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with their innate love of liberty toward license. These opposite national characteristics, with their results in what may be termed the "let alone" and the "female regulation" systems are here instructively revealed.

The first method to be considered is that of "letting social vice alone" to run its course unchecked. This is the system employed in London.*

No systematic and efficient action is taken to check public manifestations of licentiousness. The great Metropolis is not kept in decent order day and night. Solicitation by men and women is not treated as a nuisance in the public thoroughfares, but the streets are allowed to become the assembling places of vicious persons, openly plying a disgraceful trade. Brothels are allowed to flourish, the most abominable acts are left unpunished, and infancy and youth become the prey of every species of corruption.

The facts which reveal the condition of the Metropolis are furnished by unimpeachable witnesses. They are given by such men as Sir James Ingham, the Chief Magistrate of London, a Magistrate of thirty-one years' experience; Mr. Dunlap, Police Superintendent during fifteen years; Mr. Hardman,

* It is well to note the fact that the metropolis of Great Britain is not a municipality. The Metropolitan Police are not under municipal direction, and responsible to the citizens of London; they are under the direction of the General Home Office, and under the control of a military officer.

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Chairman of the Surrey County Sessions; Messrs. Arnold and Morgan, Superintendents in the London Police Force, etc., all men of exceptional experience.

The following facts are proved by the testimony of these competent witnesses, viz.:

(1.) Coffee-houses and taverns are often used as brothels and assignation places, and registry offices as decoys. See numbers 886, 824, 858, report 1.

(2.) Even the very young are left practically defenceless. They are corrupted in infancy, and vast numbers of children are encouraged in vice by their parents for the sake of gain; 811–15, 579.

(3.) The streets are filled with vicious men and women, native and foreign, plying a vile trade, and tempting the innocent; 152–3, 732–75, 88–96, 915, 12.

(4.) The police are left without instructions, by their superiors, to arrest individuals when they find them actually engaged in the most demoralizing acts; 718, 652–4.

(5.) The magistrates seem often to be without sufficient power (or are not sufficiently stimulated by public opinion) to punish offenders when the offence is a sexual one; 224, 244.

(6.) Brothels are treated as inviolate, except in searching for unlicensed liquor; 230–31.

(7.) At Somerset House certificates of birth are given without hesitation and inquiry, even when it is

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strongly suspected that they will be used for fraudulent purposes.

The above are some of the chief points brought out by indubitable evidence. They prove the evils and dangers which grow up in all large towns where an energetic public opinion has not begun to restrain the growth of vice.

The most serious danger involved in this state of unchecked evil is the increasingly youthful age of those who are corrupted. A vast and growing number of girls (and boys also) lead a life of youthful corruption. The evidence on this alarming tendency is full and positive. Only a few representative facts given in evidence can here be quoted.

It is stated: "There are houses in many parts of London where people procure children for purposes of prostitution at fourteen, fifteen, and sixteen years of age, without number; the children live at home, but go to the house at a certain hour, with the connivance of the mother, for the profit of the household" (579). "There is a great deal of juvenile prostitution in my district, quite children, as young as twelve years of age." "The mothers treat it indifferently. I sent for a mother concerning her girl of fifteen; she said, 'I can not help it, she must do as she likes; I had to look after myself at her age, and she must do the same" (717).

Says Mr. Dunlap: "There are a lot of little serv-

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ant girls about my division, in lodging-houses and other places; they get small wages; they come out on errands and see girls their equals in social standing dressed in silks and satins, while they are slaving; they talk to the girls and are influenced. I have watched the progress of some of these children; they appear with a colored handkerchief over their shoulders, they come two and two through the streets, and after a few days are dressed more elaborately, and at last launch out in silks and satins." "The facilities in the streets are so great that the gentlemen select for themselves" (743 to 46).

A superintendent of fifteen years' standing says: "There has been an increase during my time in the prostitution of very young children. It is a new thing to me. I can not form an opinion as to the cause. This morning, two lads were charged with attempting to steal. A child, not above thirteen, with very short petticoats, her fingers covered with rings, was waiting in the crowd to see 'her man' go down in the van. She found I was trying to get information. She laughed, ran down the passage, and hurried to the Police Court. Most likely she was assisting in keeping 'her man.'"

Says another: "I have been seven years in my district. There are more young prostitutes there than when I first went there. I have noticed during the last six months an increase that I attribute, in a great meas-

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ure, to a line regiment now lying in the Tower. The men associate very much with young girls." "At the East End there is a large amount of prostitution of girls, mainly between fifteen and eighteen. They come principally from the large factories. Nearly all the industries of London are represented at the East End. A great many females do factory work, and are prostitutes at the same time, with the tacit understanding and knowledge of their parents. The younger ones take men to low brothels, the elder ones to almost any coffee-house or brothel in the neighborhood. The facilities are very great" (811 to 15).

Says another: "Young girls from twelve, and even eleven, are accosted in the streets by men, who offer money and make improper overtures to them, and so they are led on by the evil associations of other girls, who are older than themselves, to drift into a life of immorality" (865).

Says an experienced Magistrate: "There are assaults committed upon young girls, in many cases by brothers, and even by fathers" (915). "It is an indisputable fact that there are boys and youths soliciting in the streets. The punishment for sodomy is severe; but the difficulty, not to say danger, of obtaining evidence is immense" (652–4).

One of the most experienced witnesses states the following fact: "There is a low description of

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brothel where the children go. In rooms over a saddler's shop I found two children, certainly not over fifteen, with an elderly gentleman. They laughed and joked me. There were six girls in the house and three men, and the gentlemen were men of mature age" (718).

Let it be noted that the police had no instructions to arrest such moral murderers—men of mature age. There was no one to make a charge against them!

One important fact in this dangerous condition of London must be noted, because it has a direct connection with the system of State-regulated vice, which will next be considered. This fact is the large and increasing number of foreign prostitutes, trained under the foreign regulation system, who resort to London as a free hunting-ground, where men and women can carry on this vile trade unmolested.

Thus it is said: "There are certain districts in London where there are colonies of French prostitutes perfectly well known to the police. The girls brought from foreign countries into this country are generally girls who understand their business perfectly well. They come over here to be professional prostitutes, and they pay the placers to find a house for them" (152–3).

Mr. Dunlap states: "There are large numbers of French and Belgian prostitutes, who use the brothels in the neighborhood" (732).

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"Nearly every one of the foreign women has a man living with her, and we have great trouble with the men, who are also foreigners—great, big, hulking fellows, mainly supported by the women. They do not do a day's work; they go to the various cafes and restaurants and wait there to receive the money from the women" (785).

"A few years ago," says the same witness, "a tradesman in the Quadrant assisted the police very vigorously in putting down this vice, and he said it was the *falsest* step he ever made in his life. He has never known what peace or happiness has been since. He is annoyed in every shape and way by the women and the men living with them; these people (men and women) are strong enough to exert pressure upon tradesmen interfering with their vocation."

Such is the condition of London, the British metropolis of four millions of human beings, under the let-alone system; the natural family ties between parent and child destroyed; the streets a public exchange of debauchery for vicious men and women; brothels allowed to flourish and multiply; no check put upon licentiousness; the most abominable acts left unpunished; the police paralyzed; superior officials indifferent or perplexed; and foreign vice and foreign influence making itself more and more strongly felt in that great metropolis!

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One noteworthy point comes into view in this evidence, which should be particularly remembered. It is the moral perception and humanity which still exist amongst the English magistrates and police superintendents who give evidence. They have not yet been demoralized by supporting vice. They show an earnest desire to protect the young and check vice. They willingly give their evidence. This book is full of striking testimony to the just and humane tendency of the free and responsible citizen, as contrasted with corrupted and hardened officialism.

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## CHAPTER II.

### THE FEMALE REGULATION SYSTEM.

THE second method of dealing with sexual evil—revealed to some extent by this evidence—is the Female Regulation System.

This is the plan adopted wherever promiscuous intercourse between the sexes has been distinctly accepted as a necessary part of society.

Under this theory no effort is made to check licentiousness in both sexes, but only to regulate female vice by law, through ordinances framed for the vicious women who take part in such intercourse.

This is the fundamental principle which unites all varieties of the Female Regulation System—whether in its timid commencement in the English Contagious Diseases* Act lately adopted, or in the long-tried and logically developed system as we observe it in Brussels. The necessary identity of results, where the same false principle is adopted, will be seen in the facts recorded in the following pages.

Under this system all women of loose or suspicious

* See Appendix I.



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life are carefully sought for, in order that they may be known to and registered by the police. The purpose of this registration is to bring women under very carefully prepared regulations. On submission to these regulations they may carry on a vicious trade unmolested.

The trade thus carefully ordered and regulated, assumes, in the course of time, all the dimensions of a vast and increasing commerce. Abundant capital is invested in it, talent and ingenuity are exerted to make its resorts attractive and luxurious, and an insatiable demand arises for fresh young articles of commerce.

It is under this system that the infamous trade sprang up which aroused the attention of the British Government.

The evidence in the Blue Book relating to Brussels states that, "Notwithstanding twelve convictions in 1879 and ten convictions in 1880, the brothel-keepers do not hesitate to run the risk of detection and punishment, in view of the material advantage to themselves to be derived from the prostitution of very young girls, who, as inmates of the houses, are more docile, more attractive, more easily deluded, and less exacting than women enrolled for the first time above the age of twenty-one."

The most valuable evidence given as to this for-

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eign system is presented by Mr. Snagge. The weighty character of his evidence is shown by the peculiar nature of his appointment as the special agent of the British Government. Mr. Snagge is an able London barrister, committed to no party or prejudice. This gentleman was chosen and specially appointed by Lord Granville to examine conflicting statements. He was directed to investigate impartially the system in Brussels, and to ascertain the truth or falsehood of the allegations respecting the trade in English girls as connected with that system. Valuable personal evidence is also furnished by members of the Society of Friends, viz.: Mr. Gillet, the esteemed banker, and Mr. Dyer, gentlemen whose names are widely and honorably known.

The chief remarkable difference between the structure of English and of foreign society is the powerful legal organization of female vice which has grown up on the continent.

Mr. Snagge thus describes the manner of life laid down for the girls in licensed brothels by the Brussels municipal authorities. It must be observed that this system, as it grows stronger, always tends to drive women into brothels, on account of the greater ease and efficiency of their management by the police.

"The women in these houses are subjected to obligations without number. They are forced to yield

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themselves to the first comer, no matter what may be their repugnance; to incur heavy expenses; to submit to the yoke of the proprietors. They can not show themselves at the doors or windows of the houses; they go out rarely and always under escort; they are entirely subject to the will of the proprietor, and they seize the first opportunity of quitting an existence that affords them so little enjoyment. The result is that brothel-keepers find increasing difficulty in obtaining women. To preserve their popularity with their customers they increase the luxury of their houses, and to procure women they must expend much money."

The theory is that the girls are free to leave, but Mr. Snagge, who visited many houses in company with the officials who have absolute power over them, thus describes the regulations which make the theory entirely false in practice: 1st. The door is always fastened on the inside, the key being kept by the matron. 2d. The girl's own clothes are locked up by the keeper, who furnishes her with clothes which prevent her appearing in the street. 3d. They can only go out with permission of the master or mistress of the house. All these are municipal regulations. 4th. A heavy debt is run up against them—the price paid the procurer being placed on this account—and they are told that the law will not allow them to leave till this is paid.

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5th. Those who have been registered under false certificates, which is a penal offence, are held in constant terror of the law. Lastly, they are medically inspected twice a week, and, being always exposed to infection, they spend their time between the brothel, the hospital, and the prison.

The key-note of this whole system is the acceptance through registration of females who, from whatever cause, have begun a life of vice; for registration is the first tentative step taken in the system of female regulation. To this is gradually added the arrangement of minute and stringent regulations respecting residence, dress, behavior, and control of their bodies. As long as they observe the regulations laid down they are unmolested, and are even considered to be fulfilling a necessary and useful function in society.

The idea of wrong-doing is entirely set aside when a prostitute is registered. She becomes by that municipal act an accepted member or trader of the community, and the whole powerful system of accepted and regulated female prostitution follows as a necessary result, as will be seen later.

Besides the organization of licensed brothels, there is an immense number of women living singly in their own apartments (*filles isolées*), erroneously called clandestine prostitutes by M. Treit. They correspond

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to the women who have been forced into subjection to the English Contagious Diseases Acts. They are registered, inspected, and subjected to police regulations, and protected as long as they observe the police requirements. There are many intermediate steps leading toward the complete Bastiles of vice as seen in Brussels and Paris. The so-called Maisons de Société of Nice, which train giddy, frivolous girls into soulless debauchery, and sell their temporary use to vicious Americans and English for 1,000 francs, are only variations of the same essentially false principle.*

Thirdly, there exists an increasing population of poor working-women, whose wages are not sufficient to maintain them, but are eked out by prostitution. This population, in order to preserve its independence, hides from the police, who vainly strive to capture them.

M. Treit, who has been the legal adviser to the British Embassy in Paris for 25 years, gives the following noteworthy evidence of the police system arranged to entrap women. To quote his own words, "If a woman is suspected of prostitution, one or two or three inspectors, under a different dress—some-

* America will do well to forbid the resort of its naval squadron to the neighborhood of a town which, with its gambling suburb Monaco, has become the most dangerous centre of corruption in Europe.

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times as a workman, sometimes as a gentleman, and sometimes as a servant—follow the young girl for three or four days before keeping her in. If a girl under age is 'taken by a man in the street,' and the mother refuses to interfere, she is registered at the Prefecture of Police." "At this moment clandestine prostitution is very strong in Paris." "Clandestine prostitutes are registered to the Prefect of the Police." "Every young girl who carries on prostitution must be registered in the Prefecture of the Police, and receive a *carte* with an indication of the medical visit of her home, of her apartment, age, and family."

M. Treit regrets that all female servants in private houses are no longer under police supervision. He remarks, "The regulations (of Paris) are the best that could be adopted. Berlin and all the large towns of France have adopted the regulations of Paris." (See 531 to 556.)

It is very important to note how the full and complete foreign system, as we see it in Brussels and Paris, grows up gradually as a logical necessity from regulating, instead of checking, vice. This method of regulation always begins with timid tentative efforts directed against women. But it grows bolder as it proceeds, and as public sentiment becomes demoralized, until at length a powerful, independent official organization is created, withdrawn from social

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criticism, and strong enough to resist social reform. Thus we find all officials engaged in administering the system, from the highest Judge, or Minister of State, to the humblest policeman, are henceforth interested in supporting and defending the system against all criticisms or radical change.

The support given on the continent to the organization of debauchery, by the highest Ministers of State, is thus incidentally noted by Mr. Snagge. "M. Bara, the Minister of Justice, a very distinguished statesman and accomplished Minister, desired me to understand that certain institutions existed in their country, licensing prostitution, for instance, which could not be interfered with." (140.)

"The administration of brothels is a very expensive machinery (there are clerks, medical officers, hospitals, dispensaries, and an extensive special police), the municipality derive a profit from the houses," and "the women pay a fee for their registration." (128–143.)

Again, it is stated, "The municipal authority, the Commissaire de Police, even the medical officers, are very lax indeed in the view they take morally of the whole subject; they think it a wholesome and proper institution." "I found out as the result of these trials, that the police functionaries became so accustomed to this system, that they were color-blind to its abuses. Precautions against abuse have no sub-

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stantial efficacy. The police functionaries favor the brothel-keepers, and wink at a great deal that goes on." (161–2.) Again, "It is within my knowledge from evidence in these trials, that the girls were told by the brothel-keepers, before the inquiry by the Judge d'Instruction, or by the official, that it would be best to say they were very happy. This is a policeman who is going to inquire—'You had better say you are all right; you are very happy, are you not? if not, you had better leave with him.'" (170–177.)

Again, alluding to the great difficulty which we have had in forcing investigation in Belgium, the British Government agent says: "The municipal authorities of Brussels, who had been long accustomed to regulate the Police des Mœurs, were slow to admit evils on the part of their subordinates. In denying the possibility of irregularity or abuse, they appeared to forget that constant contact with the system is apt to dull the moral faculties of officials who supervise it." (App., p. 142.)

This profound remark on the inevitable degradation of the moral sense, when officials are employed to regulate acts of vice instead of to suppress them, is a weighty fact for a Christian nation to recognize.

We see that the Mayor and Magistrates, the Aldermen and Councilmen, even the Cabinet Ministers and ruling classes, become so accustomed to the plan

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of accepting females for a life of vice, and minutely and carefully arranging their lives, that so far from seeing anything injurious in such a plan, they defend it with energy, and refuse to see the injustice, tyranny, and demoralization which result from it.

This demoralizing tendency of vice, supported by law, is fully borne out by British experience. Wherever immoral legislation is allowed to proceed, unchecked by a death struggle, with an enlightened and vigorous public opinion, resolved to overthrow it, it immediately begins to exhibit the same signs of awful demoralization, cynicism, and cruelty that we observe in Brussels. This fact is painfully established by the contents of a Parliamentary paper, published last August, which will be read by every just and enlightened man and woman with equal indignation and shame.*

The British Pro-Consul at Brussels (Mr. Jeffes) states: "The police have been much to blame; the police have been on far too intimate terms with the keepers of these houses." (303.) "The policemen's visits are not useful in protecting the women, as they are always in accord with the keepers."

A Brussels police agent said to an English philanthropist, who urged him to rescue some unfortunate girls: "We can not injure establishments legally

* See Appendix II.

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authorized, and in which so much capital is invested." Again, "The police, accustomed to consider this traffic as legal, and even licensed and privileged, always encourage and protect it, and especially protect the brothel-keepers."

A striking fact, in comparing the official demoralization which this system produces on the continent, with the British *laissez faire*, is shown in the untruths, the denials, the almost insuperable obstacles which arose in Brussels, when English public opinion began to awake to the fact that an organized and very profitable trade had long been going on to sell young English girls into an obscene imprisonment which has no parallel as yet in England.

English officials in London, and wherever they have not been corrupted by acts regulating vice, although they have often been indifferent to, or ignorant of the course of social evil—see 79, 436, 589, 596—still preserve their moral sense. As has been seen, they willingly give testimony about these evils, and they earnestly make suggestions for their removal. But on the continent there is a mighty system of fully organized government force to support female prostitution; a complete police Bastile banded together to prevent investigation, and to protect a cherished institution. So resolved was this organized force not to be investigated, that the English officials who were first employed to inquire into this

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trade in girls, were quite deceived. False statistics were presented,* damaging facts suppressed or denied, and the English newspaper press was induced to give emphatic denial (based on official statements) of terrible and degrading facts, since proved to be completely true! This is certainly one of the strongest proofs that can be given of the official demoralization produced by regulating instead of suppressing promiscuous intercourse. If it had not been that some upright and patriotic men were privately obtaining proof of these infamous facts, at the very time when the Brussels officials were denying them, and misleading Inspector Greenham (who was first sent over to make inquiries),† the English people might never have discovered the extent and dismal character of the infamous slavery to which young girls are condemned abroad. The details of this slavery will not here be dwelt on. It is a slavery in which the municipality clutches the young female body, and uses it henceforth as a machine to be kept in order for the vilest purposes. The horrible facts—which are inevitable results of vice organized by the State—are too revolting to dwell upon. But a debt of gratitude is due to Mr. Snagge from every person and particularly from

* See Note, p. 140 of the Blue Book.

† Inspector Greenham's careful report was proved by subsequent events to be worse than useless. (See Appendix, p. 143.)

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every woman—for the intelligent honesty with which he has collected these facts; also to Earl Granville for choosing this capable investigator, when a former agent sent over from Scotland Yard had been completely hoodwinked. Leaving, therefore, the hideous details in this Blue Book as a lasting testimony to the social corruption produced by legally regulated prostitution, the statement only will here be given in the calm official language used by Mr. Snagge, of the results of the investigations he was desired by the British Government to make. They are contained in the three following answers:

Answer 1. I find it to be established as a fact beyond all doubt that for many years a trade or traffic has been carried on, whereby a very large number of English girls—many, if not most of them, under the age of 21 years—have been enlisted to become inmates of brothels in Continental cities in consideration of fees or "commissions" paid by the keepers of the houses to the persons procuring the girls.

Answer 2. I find that fraud was frequently and successfully practiced; that girls under age were easily enrolled; that in the case of English girls, false certificates of birth were the rule rather than the exception, and that the girls entered upon a life, presently to be described, to which they were almost irretrievably committed before they could possibly become aware of its true nature and condition. I

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find that in several cases, misrepresentation, falsehood, and deceit marked every stage of the procedure from the moment that the girl was first accosted by the *placeur* in England to that of her installation in the maison de débauche.

Answer 3. From the point of view of the "procurers" (*placeur*), young English girls are a form of merchandise to be acquired by industry, and disposed of at a market price per parcel or package. "300 francs par colis" appears to be the ordinary tariff. From the point of view of the brothel-keepers (*tenants maisons*), the girls form a costly portion of their stock-in-trade; they are, like stock upon a farm, kept in good condition, more or less, and prevented from straying or escaping. From the point of view of the girls themselves, they are in some, if not in most instances, following a calling in which they have accepted a life of degrading and dangerous servitude in order to secure the certainty of a livelihood; in other instances they are victims caught in the wide-spread net of the *placeur*, who has pocketed his fee and decamped, leaving them bewildered and helpless, and abandoned to a fate to which, generally, they become accustomed or inured, but from which, now and then, they are rescued or contrive to escape.

This last answer contains in its few unimpassioned words the fact which, above all others, must show to every thoughtful person the really diabolical charac-

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ter of State-regulated vice. This fact is, the cruelty to ignorant women, the degradation inflicted upon all womanhood, by "accepting" the life of lust as an industry that may be permitted and organized by law.

Mark well the words: "The young girl, thoughtless or fallen, 'accepts' the degrading life to secure a certain livelihood; the innocent girl, deceived and sold, becomes accustomed or inured to this hideous soul-destroying bondage." The innocent girl, as well as the fallen girl, although brought up under the influence of what we call Christian civilization, may thus, under the sanction of State and Municipal laws, accept, and will then become accustomed to, the conversion of her body into a machine for obscenity; whilst her soul, with the connivance—nay, under the sanction—of the State, is allowed to fall into the most hideous depths of our social hell! It is this corrupting influence of the law on the moral sense of womanhood, through the "acceptance" by law of a life of public lust for any woman, which is the most direful and ominous sign of this our nineteenth century of Christianity.

Facts disprove the false and dangerous assertion often made, that if prostitution (*i.e.*, the buying and selling the human body for lust) be restrained and gradually destroyed, no virtuous woman could walk the streets in safety. Exactly the opposite is the

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truth. It is in towns where the evil trade between men and women is regulated, not checked, that licentiousness grows rampant, and that vice assumes forms of new atrocity. It is in Brussels and Paris that no young woman can walk alone, even in the daytime, without danger of insult.* I possess abundant direct personal evidence from women to prove this statement.

Consider a few of the facts which disprove the superficial and thoughtless assertions relating to existing order and safety in Paris.

To understand the full force of these facts, it must be remembered that Paris is much smaller than London; the Department of the Seine, which corresponds to the Greater London, containing hardly two and a half millions to its four and three-quarter millions, yet the increase of vice, crime, and suicide in Paris is appalling.

"M. Reinach, in the *Political and Literary Review*, lately published, points out that the constant increase in the number of habitual criminals calls for the re-establishment of transportation and the creation of a new penal colony. In Paris alone there are between 20,000 and 25,000 habitual criminals. He dwells with

* See "La Prostitution en France," just published by Dr. Deprès, of Paris, which proves the effect of regulated prostitution in France in exhausting virile energy, and producing violent and unnatural vice through satiety.

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emphasis on the spread of crime amongst the young. In 1879, 18 per cent. of all persons tried in France were minors, being an increase of 3 per cent. in three years. This increase is greatest in Paris, where more than half the persons arrested are minors. Out of 26,475 prosecuted in one year, nearly 15,000 were under twenty-one years of age, the prosecutions including a large number of the gravest crimes. The proportion of juvenile crime has almost doubled in three years."

This month we received the following intelligence from France: "Owing to the insecurity of the Paris streets, as proved by the alarming number of murderous assaults revealed at the correctional police courts, M. Camescasse, the Prefect of Police, has asked that three hundred men be added to his force of *sergents de ville*. Even this increase is considered altogether insufficient under existing circumstances."

"The published statistics of suicides in France during the first three quarters of 1881 exhibit once more that increase in the number of cases which has been observable for several years past—a circumstance the more remarkable since the population has during this period remained almost stationary. In 1878 the number was 6,434; in the past year it is calculated that it will exceed 6,500. In the space of thirty years past the proportionate increase is stated to have been about 78 per cent."

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Farther testimony from France gives the clue to the immediate cause of this disruption of society.

"The attention of those suffering from poor wages and only partial employment has been directed by their leaders toward the luxurious lives of the *bourgeoisie.* There is no doubt that among the less sober and industrious workmen the hatred felt a hundred years ago against the aristocracy is now aimed at that wealthy middle class for which France is remarkable. Madame must have her equipages, Monsieur his mistresses, and the poor suffer."

Again, we have the following statement, written last June, and again and again confirmed: "The state of society in Paris has become very immoral. Obscene literature abounds everywhere, and has led to obscene manners. One of the most repulsive forms of this obscenity is the increase of what are politely called the frail sisterhood, who now infest every quarter, high and low, far and near, to such an extent that from morning to night the streets are encumbered with them. The papers have complained, the inhabitants have petitioned, but to no purpose; somehow or another the Government appears powerless to grapple with the growing evil. It is useless to hide the fact, and whatever squeamish persons may say to the contrary, the truth must be told in plain language. There are things still viler. I allude to their male associates, known as '*les souteneurs*' or 'bullies.'"

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The increase of this class of vilest criminals—men who live upon women—is inevitable where promiscuous intercourse is regulated, not checked. If rich men buy poor women, leaving them without protection, women will buy poor men to afford them a ruffianly support in the social chaos where they live. We have noted the appearance of this foreign class in London. It has created tumults in Paris, and the unsafe condition of the streets, owing to the increase of ruffians, demands an indefinite increase of the police force.

We dare not dwell upon the atrocious, almost incredible scandals, which leak out in France, notwithstanding the utmost efforts of the police to hush them up. Such crimes as the Bordeaux infamy, the Duphot den of vice, the hideous Fenayron plot, have hitherto been unknown in England. The peculiarity of these atrocities is the astounding sexual corruption which they reveal—a putrefaction of morals, to produce which the element of time is necessary. This complete deprivation of social conscience can only be produced in England through the long-continued and extending influence of immoral law.

When a *law* is made for vice, such law does not confine its influence to the females engaged in the trade; for the law once established, shows henceforth to every person in the nation, old or young, male or female, what attitude is to be taken with regard to the particular subject of the law.

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The influence and action of law necessarily extend in logical sequence, from the first timid establishment of a false principle. Thus the State, accepting promiscuous intercourse as a necessity, registers female prostitutes. As a result of this acceptance, the trade must be made healthy, orderly, and ample. As the indiscriminate intercourse of the sexes necessarily produces disease, this is the first evil which demands attention as sanitary science advances. The first necessary step in regulating the trade in vice, therefore, is to register those who engage in indiscriminate sexual intercourse. But vicious men carry on promiscuous intercourse, and consequently originate and spread disease. Men, however, will not be registered. The State is, therefore, compelled at the outset to leave the most important half of the trade unregulated—that half, namely, that injures the innocent, the unfallen—and that half that supplies all the capital of the trade, the money without which it could not be continued for a week.

The registration of as many females as possible who carry on the trade, is therefore the only possible method practically open to those who, accepting promiscuous intercourse, wish to try and make it healthy. Every result that we have seen in Brussels necessarily follows, from the logical carrying out of this first false step of accepting promiscuous intercourse through registration of women, as a trade

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recognized by law. Thus, brothels are encouraged on account of their greater convenience of management; and vicious women, living in their own apartments (who are registered), are indulgently treated that they may not hide away.

A chief police functionary of Brussels, who considers these brothels wholesome institutions, says in his report: "It is important that prostitution should, as far as possible, be concentrated in brothels, where superintendence can be easily exercised and scandal hid. They are useful, too, for the discovery of criminals, who frequently resort to them in order to plunge into wild extravagance."

Whilst the moral sense of womanhood is thus corrupted by laws which protect brothels, and raise female prostitution to the rank of an accepted and regulated trade, the degrading effect upon men becomes no less marked. Men refuse to be registered and inspected: they will be free; the State yields, unwillingly it may be, but from necessity, and leaves to men the freedom which rapidly degenerates into license. Unchecked indulgence of the lower nature becomes gradually a demoniac possession. It craves more and more unnatural excitement. The hideous traffic revealed in this Blue Book is one of the direct results of the efforts of mercenary panderers to supply fresh excitement for diseased appetite. It is a weighty fact, which is supported by incontrovertible

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and most abundant evidence, that vice in both sexes increases far more rapidly, and assumes an intensity of corruption unknown to us, whenever the State accepts, registers, and guards prostitutes, instead of repressing promiscuous intercourse. In such a State, corruption eats into the life of all classes of the community. Licentiousness rapidly increases, and whenever that increases, unnatural and hideous forms of vice increase also. The Authorities, alarmed by the rising flood of corruption, make more and more stringent regulations for women. A band of spies, under various disguises, seek to entrap women. Assignation houses for married women, unknown to their husbands, are established (through M. Lenaars) in Brussels, in order that the police may supervise them. Minor girls are registered in direct violation of the common law of the land. A law to this effect has lately been passed in Brussels, through the instrumentality of M. Bols. These are logical results of the destructive idea that promiscuous intercourse can be rendered healthy by the inspection of every female. Meanwhile, corruption increases to such an appalling extent, that belief in the possibility of purity in men no longer exists in the minds of men or women.

A merchant of Bordeaux thus writes respecting his country: "Sexual immorality is constantly increasing, not only amongst our youth, but even amongst our boys. I vainly seek a remedy for this flood of

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evil, which will infallibly destroy us, as the Roman Empire was destroyed."

The one true principle of all legal action in reference to sexual vice, with its deadly evils, is now clearly visible to the intelligence of the 19th century; it is this: Male lust must be restrained, in order to check female obscenity. The action and reaction of cause and effect can not be separated. All attempts to do so, result in increasing corruption.

The facts and causes of national demoralization are now plainly before our eyes. Yet so blind are our legislators, our public press, and large numbers of benevolent men and women, to the inevitable moral evil arising from false principle introduced into law, that vast effort is now being made to extend the destructive system of the Continent into our own country.

The imperative duty of ceaseless effort is now laid upon every just and patriotic man and woman, to secure the establishment of righteous law.

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## CHAPTER III.

### THE REPRESSIVE SYSTEM, IN REFERENCE TO MUNICIPAL ACTION.

THE facts recorded in the foregoing pages prove the dangers arising from letting vice alone; and they also prove to demonstration, the social demoralization resulting from the registration and regulation of the women who take part in promiscuous intercourse.

It is seen that the first system permits great and dangerous evils to run into license, leaving them to be dealt with solely through individual effort, and through the action of the moral and religious organizations, which in a Christian country gradually arise to combat them—organizations indispensable to social progress, but lacking the coherence, force, and educating influence of righteous law.

It is seen also that the last system gradually destroys individual responsibility; little by little it produces cynicism, corruption, and a deep-seated moral degradation in all classes of society, which at last



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kills the sense of evil in the individual conscience, and thus destroys both the will and the power of a nation to regenerate itself.

It is now necessary to consider in what rightful ways municipal regulation and national law may check disorder and disease, and repress licentiousness in men and women.

These methods will constitute the "Repressive System"—the only righteous method of dealing with vice by means of law.

In reference to municipal action, it is necessary to dwell somewhat at length upon the method employed in Glasgow, because in that city we have proof from actual experience, that all the beneficial results vainly sought for by the Female Regulation System can be obtained without the destruction of social conscience which inevitably follows that corrupt method of organizing female vice.*

Glasgow has not yet solved all the problems connected with this vital subject, but it is on the right way to do so. The authorities distinctly recognize that vice in men, as well as in women, must be checked, in any radical method of improvement, and this is the essential point for our century to consider.

The Repressive System, as seen in Glasgow, is the

* This evidence is found in "Report on the Contagious Diseases Act," July, 1881. Six shillings.

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combination of just law, municipal vigilance, and private beneficence, applied to one root of licentiousness. Glasgow is one of the principal British manufacturing towns. It contained in 1881 over half a million of inhabitants. Its size and character will indicate the amount of squalid misery and corruption always found in such a town. The following passage in the evidence shows the astounding condition which formerly existed in this great ship-building and manufacturing town, under the "Let alone" system:

"From twenty to thirty years ago brothels were large places, occupying three or four flats, with a large number of windows, and in the evenings they were all lighted up, the blinds drawn up, so as to attract outward attention, and very frequently you would have seen the inmates lying over the window in a semi-nude state, just to draw the attention of men passing along the streets. It used to be quite a common thing on fine summer afternoons for the keepers of such houses to bring out a squad of women who were living in the house, and parade the principal streets dressed up in their best clothes, and make a circuit round and back to their houses, so as to let it be known where they were to be had."

Mr. McCall, who gives this evidence, has been on the police force for 31 years. All his testimony is given from personal knowledge. In 1870 he was placed in the office of Chief of the police force of

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Glasgow, a force now numbering 1,069 men. The results of the vigorous administration of existing law during the past eleven years, which he was instructed by the Common Council to carry out, are given in this evidence.

The first and essential step in reform was the growing intelligence of Glasgow public opinion. This opinion demanded more vigorous action. The law was amended by the persistent efforts of the "Repressive Committee" of citizens (to be noted later); and to enforce the law, the police were required to occupy their legitimate position in serving and aiding the citizens.

The necessity of public opinion in directing and supporting the execution of law is constantly referred to in the evidence. Thus, it is said: "Previously to the Act of 1862 the people of Glasgow just thought it (manifestation of vice) was a nuisance that they had to submit to. But, after the provisions of the 1862 Act were more or less exercised, public opinion began to grow, so that it was not regarded as a nuisance that was to be submitted to without something being done to repress it."

Again, it is said, "By 1870, public opinion had matured to such an extent that it was expected that the authorities would do their utmost to repress every brothel, and every manifestation of prostitution that was possible under the Act." (7408 to 10.)

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Again, it is said, "Public opinion in Glasgow had matured so in 1870, that it would go even beyond the length which the authorities were going in their endeavors to suppress this abomination in the city." Again (7571), "The motive power is the citizen." "It is always a great advantage to have public opinion on your side." (7504 to 6.)

This essential condition of watchful public opinion existing in Glasgow in 1870, when Mr. McCall was placed at the head of the police force, he was required to enforce the existing Act, which, established in '43, and amended in '62, and again in '66, had, from the inertia of the citizens, been allowed to remain, for the most part, as a dead letter.

The law of 1843 enacted "That the owner or lessee of any premises or place of public resort, who shall permit men and women of bad fame, or dissolute boys and girls, to assemble therein, shall forfeit a sum not exceeding £10, to be recovered by summary jurisdiction; that the magistrates may require security for good behavior from such person, and, in case of repeated offence, imprison, eject, or otherwise punish such offender."

A later amendment of the Act confers the following important, but carefully guarded, powers: "Any citizen possessing evidence of the wrongful use of house or premises, may apply to the police, and the magistrate, on complaint of the Procurator-Fiscal,

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grants a search warrant, lasting thirty days, by means of which an officer of police, *accompanied always by an entirely independent witness*, may at any time enter such place, and carry off persons or things in evidence. The complaint of the citizen must be the first step in the proceedings." (7401).

In Section 7533 it is stated, "It does not matter whether the brothel has been conducted quietly or not, if a citizen, appearing, states to the magistrate that it is a brothel, and a superior official, a superintendent of the police, can corroborate that citizen in his statement,* the magistrate is required to issue a warrant, and that warrant extends for thirty days; and, if the police at any time during that thirty days find men and women in the house for the purpose of prostitution, they take into custody the person in charge of the house, the woman who may be the proprietress of the brothel, or any one that she may have managing it for her." Magistrates may inflict fine or imprisonment, and a second time may close the house. But this has never yet been necessary. The people wind it up of themselves. (7570–71.) "The motive

* This should not be necessary, though it would usually be convenient. Its being necessary gives to the police a discretionary power to permit the application. The private citizen making the application would, of course, do so on his own responsibility, if it was made maliciously or without probable cause.—W. SHAEN.

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power in applying for a warrant must be the citizen. The motive power must always be independent of the police."

By another section of the Act public solicitation is made illegal: "Every prostitute or street-walker* loitering in any road, street, court, or common stair, or importuning passengers for the purpose of prostitution shall be liable to a fine of 10*s.* or 14 days' imprisonment." The powers thus conferred to suppress brothels, and to maintain order and decency in the streets, violate no constitutional rights, and leave the police force responsible to the municipality. The police in Glasgow are not a foreign body, imposed by some distant power, and irresponsible to the authorities of the town. The police wear their uniform; they are not disguised in plain clothes as spies upon the inhabitants. Again, the police are required to join the support of the respectable citizen to their own action, whenever they are obliged to perform exceptional acts.

Since 1870 these powers have been vigorously used. Mr. McCall states: "I have held out every facility that

* This term should apply to both sexes, and, as seen in sentences inflicted by the Glasgow Magistrates, it is so applied in practice. The growing sense of justice, when the authorities work in the right direction in checking social vice, is shown by the determination of the Glasgow municipality to obtain the power of arresting men in brothels.

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the Act affords to the citizens to make a complaint to the Magistrates under the provisions of the Act, so as to suppress those places; and so far as the police, again, are concerned, they have received very strict instructions from myself, that they were to do their utmost to repress this street prostitution, and both those branches have been carried out vigorously."

Two important institutions of Glasgow must here be noted, because they have contributed largely to the very remarkable success which will now be shown to have attended the action of the Glasgow authorities. These two institutions are: 1st, the Magdalen Homes; 2d, the special hospital provision which is freely made for the sick. These institutions were created, and are maintained by private beneficence of entirely spontaneous and independent character, and they are indispensable to any wise repression of these formidable evils.

The large Magdalen Institution has long existed in Glasgow; it has homes connected with it. Into this institution any fallen woman not diseased may enter. There is a very important Committee connected with this institution, called the Repressive Committee. To the initiative of this Committee, which contained several able lawyers, much of the judicious action in Glasgow may be traced. The business of this Committee, besides the special work

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of rescue, includes the important function of seeing that the authorities are doing their duty in suppressing street solicitation and brothels. (7472.)

The other old institution of Glasgow is the hospital provision, which never refuses free medical aid to any applicant. If any woman, applying for admission to the Homes, requires special medical treatment, she is advised to go to the Hospital, and then return to the Home when cured.

These two large institutions are well supported by voluntary contributions. They are quite independent of the police, but working in harmony with them.

The Glasgow administration—which, as we have seen, includes repressive law, municipal vigilance, and organized beneficence—has been carried on since 1870. Its results may be noted under the seven following heads:

First.—The streets have been cleared of the disreputable business of solicitation and assignation, and left free for their legitimate use as safe and decent thoroughfares.

Second.—The number of brothels has been steadily and largely decreased, notwithstanding the growing population.

Third.—Clandestine prostitution, judging from the most careful observation possible, has decreased generally in the same ratio as the brothels.

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Fourth.—There has been a slight decrease in illegitimacy.

Fifth.—An increased desire to reform has been shown by fallen women.

Sixth.—Crime, always connected with vice, has diminished.

Seventh.—Disease, which arises from promiscuous intercourse, has decreased.

Mr. McCall's evidence as to these excellent results is confirmed by a variety of entirely independent evidence. There are not only the series of police reports and criminal returns for the city of Glasgow presented every year to the Lord Provost, the Magistrates, and the Town Council, but there are also the tables of the Registrar-General. There are also the annual reports of the Lock Hospital, and also those of the Magdalen Homes, the reports of these two independent institutions being annually submitted to the city authorities.

It is of the highest importance to note the evidence under these seven heads. Thus, in relation to the condition of the streets, it is said (7413): "This moral clearance of the streets has diminished the number of thefts from the person; but more important than the preservation of property, it has, by removing seductive temptations, saved the young and thoughtless of both sexes from straying from the paths of virtue, and preserved the happiness of many a home" (7405).

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"Order and decency are maintained in the streets." (7407). "You may now go along the streets without any interruption."

The facts in relation to brothels, and the effect of law and public opinion upon them, is noteworthy. In 1849, with a population of 314,000, and an inert public opinion, there were 211 brothels, with 538 inmates. In 1870, with a population of 510,816, and a public opinion gradually awakening to the evil, there were 204 brothels. After nine years of vigorous measures required by the citizens, the brothels were reduced to less than one-seventh of the original number. This remarkable result shows the power of public opinion when it demands and supports the enforcement of law.

The great and mischievous error, that vigorous repression of the public manifestations of vice is necessarily productive of an increase of secret vice, is entirely disproved by carefully recorded facts in the municipal experience of this great city of Glasgow.

In his answers to questions (7644–5) Mr. McCall declares, "It is a matter of fact, not mere conjecture, that the administration has reduced the number of prostitutes not residing in brothels." "I have no doubt that the number in Glasgow has been very much reduced in the ratio that the brothels have been reduced." Again (7537), "I am persuaded, especially as regards young men, that taking away the tempta-

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tion in the streets lessens the desire to go to these women." Again (7413), "It has been alleged that these women have only been distributed and forced into more private resorts. All my inquiries and observations, however, are opposed to the truth of such a statement." Again (7585), "I have not the slightest doubt in my own mind, as a police officer, that the number of prostitutes in Glasgow and its suburbs has been reduced."

There is abundant testimony from this experienced officer, who, with his little army of 1,069 men, is watching this evil, day and night, that, as the brothel-keepers find it unprofitable to keep up their trade, owing to the frequent interference of the authorities, so other branches of this vile trade are also diminishing, under the action of public opinion enforcing law.

This police evidence is supported by the formally-stated and quite independent report of benevolent institutions. Thus the managers of the Magdalen Institution and its connected homes, state: "The Homes during the past year have been kept full, mainly owing to the wholesome enforcement of the Police Act against street solicitation and improper houses. This much-needed repressive action on the part of our civic authorities has had the effect of partially protecting the virtuous, and making the practice of vice more difficult, whilst it has led to a desire on the part of many to be delivered from a life

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of evil" (7413). In proof of this the statistics of the inmates are given. These, which were only 46 in the year 1860, before public opinion had awakened, had risen to 114 in the year 1871. The number has continued to increase in direct ratio to the vigor of the administration, reaching 244 in 1880 (7463). As stated by Mr. McCall, "They find their calling is so hard and so unprofitable now, that they are glad to take refuge in the institution."

It is said, in relation to the women who enter the hospital: "The poor diseased persons it receives and cures are chiefly young, ignorant, almost always friendless, and wretched; and until brought under the influence and affectionate counsels of the matron, have scarcely ever known what it is to have a kind word spoken to, or a kind action done for, them." In examining the reports of the Magdalen Institutions, it is found that a large percentage are placed in situations or restored to friends. In 1879 fifty-one per cent. were thus aided. The reports abound with letters from these grateful girls.

The important subject of venereal disease is successfully met and provided for, as far as fallen women are concerned. Any measures which tend to check promiscuous intercourse are necessarily beneficial, because it is this evil which is the origin and cause of disease.

No woman who is diseased is admitted as a resident of the Magdalen Institution. No compulsion is exer-

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cised, but she is advised to enter the Lock Hospital, and afterward return to the Magdalen. The proportion of women whom the Magdalen has been obliged to recommend to the Lock Hospital has grown less. In 1872, 34.7 per cent. were sent to hospital. In 1880 the percentage had fallen to 18.03, showing the diminution in disease. This is confirmed by the annual reports of the Lock Hospital during the past ten years, which repeatedly refer to the abatement in disease, caused in part by the energetic action of the local authorities in enforcement of the laws for the repression of vice.

In 1875 the gratifying result is presented of 414 patients dismissed as cured, out of 446 under treatment, with the remark, "The medical officers, from careful observation of the character of the disease, arrive at the conclusion that its virulence has been diminished" (7558). In 1878 the medical officer reports: "In reference to the period during which each patient remains under treatment, and the beneficial influence on the public health, the period of residence has been gradually diminishing; the disease is decidedly less virulent in its character than formerly, and is not so commonly found amongst the lower and working classes of the population."

The last Hospital Report for 1880 is as follows: "The medical officers append the following statement: Since the year 1805 the objects which the benevolent

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founder of this institution had in view have been carried out, and the results are that in this large city, with more than half a million of population, the diseases for which this hospital was opened have become milder in their type, altogether less fatal, and more amenable to treatment than formerly, while at the same time its frequency has greatly diminished, and its effects, even upon the better classes of people, are not so often the subject of medical observation. One of the causes is that there is no restriction placed on the admission of patients—no case is refused from want of accommodation. Every encouragement is afforded, and as the patients are seen early, they are more readily cured. They are kindly treated and spoken to, and ample facilities are afforded them of beginning a new life." Acknowledgment is also given in these hospital reports to "the praiseworthy zeal of the magistracy of the city in vigorously applying the law for the repression and suppression of the particular vice from which these diseases spring."

It should be noted here that the authorities of Glasgow are citizen magistrates, directly responsible to the electors; not stipendiary magistrates elected triennially from among the Town Councillors, and thus farther removed from a responsibility to public opinion.

Another quite independent proof of the wisdom of just repressive law is found in the Registrar-General's tables of illegitimacy. These show a decrease of such

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births in Glasgow during this administration. In 1869 the tables show the proportion of illegitimate to legitimate births to be in 1869, 9.7; in 1870, 9.5; in 1871, 9.4. In the last report it had fallen to 8.2, having fallen from 9.7 to 8.2 during the ten years, or the period of active enforcement of law.

The reports showing the relation of crime and vice, and its diminution when active measures are taken to repress vice, are noteworthy, as they afford such a remarkable contrast to the increase of crime which has been shown to exist in Paris under the Female Organization system.

It is stated, "The summary of thefts is instructive of the good which has flowed from the efforts made by the magistrates and police to minimize street prostitution and brothel-keeping in the Municipality. From the years from 1860 to 1869 the total number of informations lodged for street thefts, with or without violence, was 5,067, and the value of the property stolen was £24,446 2s. 4d. From 1870 to 1879 the number of informations of thefts was 2,887, and the value of the property stolen was £11,508 19s. 4d. Thus also in thefts committed in brothels during the first period informations were 3,804, and property stolen £16,843 12s. 6d., but during the latter period only 808 informations, with value of property, £3,077 1s. 11d.

The testimony of this intelligent, honest, and ex-

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perienced head of police is thus summarized: "Notwithstanding the frequently expressed opinion of well-meaning people, who take, as they state, a philosophical view of prostitution and brothel-keeping, and, from their mode of reasoning, arrive at the conclusion that both are necessary evils, and incapable of being either eradicated or greatly diminished, I consider myself justified in the opinion that the results indicated above, and which have been brought about by a steady and persistent application of the law by the authorities, have been of very great advantage to this community. Viewed from no higher stand-point than that of profit and loss in property, the benefits are apparent and tangible; but when the social and moral advantages are taken into account, the removal of seductive temptations from the youthful and thoughtless, and not infrequently from the intoxicated and foolish adult; the results, though they can not be expressed in figures, are far more precious. While the reduction in the number of brothels has been so considerable, and the streets have been to a great extent cleared of abandoned women who used to frequent them, I am to the present time without one single complaint from a respectable citizen that prostitution has gone into more secret or private channels, or that the repressive measures of the authorities have inflicted the slightest hardship upon any one." (7433.)

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The foregoing evidence from the experience of the great city of Glasgow furnishes positive proof that the public manifestations of vice, and the evil results —disease and crime—may be effectually checked by methods which do not destroy the sense of right and wrong, and degrade womanhood.

Every municipality may thus learn the necessary steps to be taken by municipal regulation, and benevolent effort, to raise the moral character of the community.

1. Arouse public opinion to the necessity of checking licentiousness, and see that the authorities enforce the execution of wholesome regulations.*

2. Provide free and sufficient medical treatment.

3. Found an active rescue mission.

4. Simplify legal procedure against brothels, so that the conscientious citizen may be encouraged to take the initiative in their suppression; the support of the police being ordered, and a magisterial search warrant granted, whenever necessary.

5. Suppress public solicitation to debauchery by man or woman.

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* At common law—"Every brothel is a nuisance liable to indictment." "Every brothel-keeper is liable to fine and imprisonment." "Solicitation in the streets is a legal offence in London as much as it is in Glasgow." (W. SHAEN.)

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## CHAPTER IV.

### THE REPRESSIVE SYSTEM, IN REFERENCE TO NATIONAL LAW.

THE foregoing measures provide the necessary means of checking social vice from the outside.* But the measure which more than any other will attack the sources of evil, and produce radical and permanent improvement, is the protection of the young.

This must be the work of National Law.

The protection of the young from corruption destroys licentiousness itself. Whenever the young are educated in self-respect, and into the true human strength of virtue, then the unimpaired force of sexual passion remains as a powerful source of individual vigor, until it flows into its legitimate channel of

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* The religious, educational, and economic reforms, which can alone destroy the evil relation of the sexes, are not touched upon in this work. Co-operation, in its widest sense, includes the Land Question, and is the true form of practical Christianity.



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parentage. Then the devastating disease of licentiousness gradually disappears.

The first imperative duty of every community, therefore, is to say, with authoritative command, to the vicious adult, "Hands off our children," and to punish with the utmost severity any corruption of minors.

The obligation of a nation to protect inexperienced youth, necessarily ignorant of the far-reaching effects of individual action, has been widely recognized in past ages by the Common Law of all civilized countries. It is only the modern decline of Christian civilization which violates this dictum of Common Law. According to French and other Continental Common Law, no minor boy or girl, up to the age of twenty-one, can legally consent to his or her own corruption—*i.e.*, the adult who debauches is held responsible, is subject to punishment, and can not plead the consent of the minor as a fact in justification.

Notwithstanding the efforts always made under the Female Regulation System, to evade the Common Law by municipal ordinance, the Common Law exists, and it is owing to its existence that some of the actors in the Brussels and Bordeaux infamies were condemned to punishment.

But in England, at this day, a child of thirteen years old can give legal consent to debauchery. The vicious adult can plead this consent, and escape punishment.

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The necessity of bringing in new and efficient force to compel wise legislation on this weighty subject will be evident from the following facts:

In 1875, a bill was introduced into Parliament to secure legal protection to girls up to the age of fourteen. This bill was cut down in Committee to the age of thirteen, and thus mutilated, was accepted by Parliament. It will be observed that a law which protects up to the age of thirteen, only guards children of twelve years of age. Children thirteen years old are therefore capable of giving legal consent to corruption.

The same mutilation of a Bill called "Assaults on Young Persons Bill," occurred again in 1880, a measure then introduced to protect children until the age of fourteen, being again cut down in Committee to the age of thirteen.

It is of the highest importance, therefore, at the present time, in relation to future action, to understand two points: first, what arguments were used by the representatives—English Members of Parliament—to refuse protection to children up to the age of fourteen, when the Common Law of Continental nations nominally protects them to the age of twenty-one; secondly, in what way was this mutilation of the bill originally introduced, accomplished?

The following record of facts and arguments, as seen in Hansard, will show that the thought and active in-

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terest of women must join with the efforts of enlightened men in guarding children:

Firstly.—These important bills were not debated in the House of Commons. They were examined in the privacy of Committees, and run through in an almost empty House. At the passing of the bill of 1880 so little interest was felt in a measure vitally affecting womanhood, viz., the protection of girls—a bill which, if enforced, would strike the most powerful possible blow at licentiousness—that of the 650 gentlemen who compose the House of Commons, only eighty-six were present. The age of protection was lowered from the age of fourteen to thirteen by a majority of only forty-one in this small House, and without debate.

Secondly.—In examining the scanty record of the private Committees in which these bills were mutilated, it is seen that two arguments were used for lowering the age of protection. Let women and men weigh these arguments. The first argument put forth, is the fear that fraudulent representation might trouble men. That is, that if a vicious man commits fornication with a young girl, she may be, or may pretend to be, under the legal age of fourteen and so try to extort hush money from him.

The second argument is this: that as a girl may legally marry at twelve, and as she may actually become a mother at eleven years of age, or under, that

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therefore she can perfectly understand the consequences of her actions, and should be held legally responsible for consenting to debauchery. That thus marriage and fornication should stand on the same footing in the eye of the law.

These appear to be the only arguments used for lowering the age of protection.

Thus we find the bill for protection to fourteen, introduced April 14, 1875, was lowered on the second reading to the age of thirteen by a vote of 65 to 21. In the House of Lords, June 8th, Lord Coleridge says it is lawful, by the Common Law of England, for a woman to marry at twelve years, and he uses this as an argument for refusing protection against seduction at that age.

The Lords finally reduced the age of protection to twelve years, but the Commons restored it to the age of thirteen.

August 6, 1880. The Assaults on Young Persons Bill was introduced to raise the age of protection from twelve to thirteen.

August 12th, in Committee. Mr. Hastings (Chairman of Quarter Sessions) "trusted that the age of ten would be inserted instead of thirteen." "A child not quite twelve was actually pregnant when she came into the witness-box." "It would be very hard

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that a charge of this kind should be brought by a girl sufficiently developed in body to become pregnant, and that a man should not be allowed to plead in his own defence, that the act was done with her consent." "Again, a child of eleven had been a prostitute under training of her mother. Was a man to be placed in peril by the evidence of such persons, and prohibited from pleading consent?" "He had had before him a number of cases, in which the children concerned in them were of an exceedingly tender age. In one case a child of six was concerned, and the counsel raised the defence that the child did not resist. He overruled that defence."—(But)—"He was convinced that the limit of age in the bill was fixed too high, and that the age of ten would be quite as high as it ought to be." "His argument was, that if children of eleven or twelve years of age were capable of prostitution, they were capable of understanding the nature of the Act, and it was unreasonable that a man should not be allowed to plead the girl's consent."

Mr. Warton "felt it his duty to support the amendment." "He was in favor of even a lower age than that named in the amendment of the Member for East Worcestershire." "He had only obtained one acquittal." "It was scarcely possible to get an acquittal when a little girl was in the witness-box. One reason was that there were Societies maintained by bringing charges of this description. He believed

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that these Societies, under the pretence of protecting women and children, wickedly tampered with medical evidence." "Among the lower classes acts of indecency were very common, and children became familiarized with those acts at a very tender age. He regarded the age of thirteen as much too high."

Such are the arguments used in a Christian nation, by the people's representatives in Parliament, to prevent the protection of the law being given to poor, ignorant, exposed girlhood!

Although the instinct of every affectionate parent will instantly detect the cruel cynicism of the foregoing opinions, yet it is necessary here to point out clearly the false physiology, as well as the destructive morality, on which these arguments are based.

First.—The physiological statement that mental capacity corresponds with physical growth is entirely false.* The true physiological doctrine is, that precocious physical development hinders moral development.

Consequently, the earlier the physical possibility of becoming a parent in the boy or girl, the more carefully law and education should protect this important

* False physiology which strives to throw the blame of vice upon the Creator, lies at the root of every evil system. This, however, is not the place to call attention to the errors which abound in physiological and medical books owing to imperfect observation of the facts of human nature.

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parental function from early abuse and ruinous exercise. This moral incapacity, to judge of the results of their own actions in relation to sexual intercourse, is not only true of ignorant little girls of thirteen and fourteen, who sell themselves for the offer of a few shillings or a pretty dress, but such moral incapacity belongs to all youth. From the age of sixteen to eighteen, thoughtless ignorance, or the blind impulse of physical sex, are generally stronger than the intellectual and moral faculties. Youth at that age are quite unable to weigh or comprehend the very grave and powerful reasons which make early debauchery so destructive to a nation. At that age they have not acquired habits of sexual self-control, unless they have been surrounded early by exceptionally wise human influences. Our youth, until the age of eighteen, most imperatively require the guardianship and help of law and custom. It is the most cruel injury that we can do to childhood and youth to allow the vicious adult to trade upon impulsive inexperience; or to suffer corrupt age to plead that ignorant youth tempted it to evil. The physiological plea, urged in opposition to the protection of the young girl, is false, for the physical woman is a moral child, in the great mass of minor girls.

The second argument, viz., that fornicators must be protected from fraud, is equally false. Law is made for the protection of human beings in right-doing, not

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for the protection of the vicious in wrong-doing. The argument that a fornicator must be protected in his evil-doing against a young girl who offers to lead him astray, is the most cowardly instance of moral obliquity that can well be brought forward.

There are, alas! too many adult women ready to supply the demands of vice, making broad and easy the road for the unmanly fornicator. Such persons require no exceptional protection from the law. But our children we are bound to protect. Christian society is imperatively called on to demand that the young shall be guarded by law—the more defenceless the more carefully guarded—until age and experience give them the power of distinguishing between good and evil.

The future education of the young into respect for their own human bodies, and into mutual reverence, can only be effectually accomplished when the vicious adult is prevented by heavy punishment from corrupting minors—boys equally with girls.

The protection of minors is, therefore, the first and most important of the legitimate functions of law, and the foundation of every radical method of dealing with this tremendous evil.

The efficient protection of minors from the corrupting influence of vicious adults by just and severe law, and the energetic execution of such law, will destroy the chief root of licentiousness. It will prove the true

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radical method which law should adopt for checking disorder and disease. It is on this central ground that the great fight between virtue and vice must be fought out. All the forces of evil will rise in opposition to such protection, knowing well that the corruption of youth is the stronghold of vice. But in the defence of their children the mothers of the race must be heard; their right to act in such a cause is indisputable, and when women call on men to support them in this sacred duty of motherhood—the guardianship of the young—men will rally to their aid, and no power of ancient or modern evil custom can withstand their united energy.

The great and urgent need of our civilization is the united action of men and women in the mighty contest with social evil which is now beginning. The conflict will be tremendous; but this age is full of promise.

A new force has appeared upon the scene of action. Never before in the world's history have women of trained intelligence, large experience, and religious faith, broken through the bonds of hypocrisy, and, in united and increasing numbers, recognized the possibility, and maintained the necessity, of the great permanent law of national progress, viz., the equal purity of men and women. This is the new force born into the world, and it is hailed with joy by all far-sighted and large-hearted men.

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A great work is before our Anglo-Saxon race, which leads the van of human progress. The immediate practical step to be taken is organization.

It must always be remembered that the law which introduces a new code of morality into England—teaching women that disease, not vice, is a crime—was made by a Liberal Government; also that this same destructive law was accepted and confirmed by a Conservative Government. To neither of these parties, therefore, can we look for just moral legislation.

But it is not necessary to wait for the granting of the Parliamentary franchise, for England to carry on a strong moral warfare in a practical shape.

In the municipal vote women possess an aid whose power they have not yet realized. It is a power which, if organized into a moral municipal league, would prove more permanently efficient than even the Parliamentary franchise, for the election of councilmen is the first link in the great chain of free government. It is the first step taken in either a right or a wrong direction. It is the education of the municipalities which will ultimately determine the action of the General Government. Free, enlightened, representative municipalities furnish the elements out of which a future wise State must be built up. The future action of the municipalities, therefore, will decide whether the Government of England shall grow into representation of a strong, free, and virtuous

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nation, or sink into a corrupt, centralized, military despotism.

We now observe that every year the strife of political parties increases in bitterness and unscrupulousness. Every municipal election is determined by party spirit, and candidates are recommended because they are Conservatives or Liberals—not because they are fitted by character and intelligence to govern a town righteously. Even School Board elections are beginning to share in this false issue.

A grand opportunity is now presented to English women. They have the power of rallying to the aid of those noble men who have vainly sought to stem the flood of political passion and prejudice, and there are signs that the opportunity will not be lost. Englishwomen as well as Englishmen are beginning to demand that at the municipal elections the first qualification required from candidates shall be intelligent morality, not political partisanship; that Watch Committees shall be held to their duty; that Town Councils shall be taught that they are responsible for that moral order of towns which is the foundation of permanent material prosperity.

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It can not fail to be of service to us here in America, thus carefully to consider the progress of thought and experience in the older world. The same ques-

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tions that have become of such vital importance in Europe are of equal import with us.

Here, also, it is becoming evident that the "Let alone system" in regard to social evil can not continue. We are being summoned even now to decide whether "Regulation" or "Repression" shall be the course which we, as a nation, shall pursue. The broad, downward path which leadeth to destruction, vitiating the strong and treading underfoot the helpless and the weak, or the steep, up-hill path, which shall lead us to a higher and purer national life,—a path needing courage and vigilance and devotion to pursue, but leading to assured success—the path of Christian morality—of salvation for one and all.

Let us take courage by perceiving that the struggle is not a hopeless one. It is as a light shining upon us that an example is even now set before us indicating that vice may be restrained; that a way is open to us consistent with morality and religion.

A right national choice, made now and consistently carried out, will rescue from unspeakable evil thousands of helpless children just coming forward into life, and myriads as yet unborn, and shall save our national life and civilization from that sure and swift destruction that inevitably follows from a wrong decision on a matter of vital import.*

* Even as these words are in press there comes to us the cheering news that England, whose experience we have been

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thus carefully considering—the Mother land, whose course of thought runs parallel with our own—has taken another step in the right direction. The animated debate in the House of Commons on the 20th of April, leading to the adoption, by an overwhelming majority, of a resolution clearly recognized as the first step toward the abolition of the Regulation Acts, is thought by many to plainly foreshadow their future fate; and the great moral and religious uprising, evinced by the multitude of petitions pouring in from the various religious bodies, from the laboring population, from societies of earnest men and women devoted to Moral Reform, show an intensity of feeling throughout the country which will probably render such measures impossible for the future.

The practical good sense, as well as the moral and religious feeling of England, is arraying itself against immoral legislation. What England casts out with indignation and contempt, America will never stoop to pick up.

Let us not be behindhand, then, in resolutely striving for the extinction of evil by the wiser method of united and vigilant repression, and careful guardianship of the young. Let us feel that we have individually and collectively a duty laid upon us, in regard to this matter. Every child in our midst will be to us a source of danger and disgrace if abandoned to evil, or a bulwark of safety and honor if rightly educated and protected as a wise government should protect the children upon whom its future welfare depends.

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## APPENDIX I.

THE preceding pages have been devoted solely to the consideration of civil laws and regulations. The Contagious Diseases Acts are military acts, designed exclusively for the physical benefit of soldiers and sailors. A full discussion of the conditions of a celibate army, or of the duty of the military authorities toward the women whom they consider it necessary to regulate for its service, would be out of place in the present work. Military law, however, must be sternly rejected outside the camp. Great civil populations such as Plymouth, Southampton, Portsmouth, must be freed from military subjection. Any attempt to impose military regulations upon a civil population will be resisted to the death by any country which values its civil freedom.

All that has been here shown, therefore, is the proof that the principle upon which the timid English acts are based, is the identical principle which, boldly and logically carried out, produces the Brussels system. The only check which prevents the development of the English acts into the Brussels system (a develop-



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ment now loudly called for by a portion of the public press), is the determined opposition of the just, or religious men and women of the nation. Let that opposition cease, and London will become a Brussels or Hong-Kong.

The following analysis will show the error of supposing that there is any moral intention in the English acts.

## PRINCIPAL ACT, 1866.

*Heading.*—An Act for the better Prevention of Contagious Diseases at certain naval and military stations.

There are forty-two clauses.

The first fourteen relate to the establishment of hospitals for diseased prostitutes, with the way in which they shall be instituted, and paid for by the Parliamentary grants to the military and naval services.

The next eighteen clauses refer to the compulsory and periodical examination of any woman, sick or well (within a radius of fifteen miles), whom the police believe to be a prostitute. These eighteen clauses refer to the details by which each woman is required to subject herself to examination for one year; the time and place for the examinations; the surgeons to carry them on; the hospital where any one found to be sick shall be detained in legal custody; the punishment and imprisonment of every woman, well or ill, who refuses to be examined.

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The next three clauses refer to the various formalities by which a woman may endeavor to prove that she is not a prostitute and be relieved from inspection.

The next six clauses announce penalties for harboring a diseased woman, and the method of serving notices.

The last clause, No. 42, virtually prevents any woman from obtaining redress, if she has been unjustly accused or dealt with by persons under the Acts. Any woman must commence an action within three months, giving one month's notice to defendant (no matter whether she be detained in hospital or prison). She must place sufficient money to defray defendant's costs in court beforehand, and the defendant may always plead in defence, that he intended to execute the provisions of the Act.

The sole object of the Act, in all its provisions for prostitutes, is to keep them healthy. They are in no way interfered with if they show that they are physically healthy, as is the case with the large majority. The only reference to moral or religious instruction is in clause 12, where the chaplain appointed to all State institutions is as usual provided.

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It is an axiom in legislation, that a law is false in principle which is open to great abuses, unless excessive care is exercised in its application.

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## APPENDIX II.

*Correspondence relating to the working of the Contagious Diseases Ordinances of the Colony of Hong-Kong.* Price 9d. August, 1881.

The correspondence relating to the abuses committed under the Contagious Diseases Acts in Hong-Kong, illustrates as forcibly the demoralization produced on high officials, as on subordinates, when the State undertakes to organize prostitution.

Sir J. Pope Hennessy, Governor of Hong-Kong, shocked at the death of two women, produced by cruelty and immorality exercised under the ordinances, which were forced on the Chinese by Sir Richard MacDonnell in 1868, writes to Earl Carnarvon November, 1877, and the investigations and correspondence continue under Sir Michael Hicks Beach and Lord Kimberley.

It is painful to observe in this correspondence, that blame, not praise, is the tone assumed in the dispatches forwarded by English statesmen, to the humane Governor who is endeavoring to protect poor heathen women subjected to British rule. There is blame for



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exposing the wrong-doing of the Hong-Kong agents; blame for the publication of intolerable evils; blame for referring to the sale of children; and there is refusal to believe the evidence of residents or natives, if it tells against the Government regulations.

As the Hong-Kong Acts were established for the physical benefit of "Her Majesty's naval and military forces stationed at, or visiting Hong-Kong," Sir Michael Hicks Beach (Colonial), on learning the infamies perpetrated under these Acts, writes, in 1879, to the Lords Commissioners of the Admiralty for advice. He tells them of such evils as employing paid informers to discover prostitutes; seizing marked money in unlicensed houses; illegal practice of arresting, instead of issuing summonses to, inmates of bad houses; the medical examination of women not prostitutes, etc. To this appeal the Lords of the Admiralty reply that "they decline to criticise the Hong-Kong ordinances, but trust the Act will be continued in that Colony, where it has proved of much benefit to Her Majesty's Navy."

The Admiralty being again urged to act, throw the whole matter into the hands of an official working the Acts.

The correspondence continues during 1881. Through the whole of it, not a word is said about restraining men, not a hint of appeal to the manliness of British seamen to show pity, or an English

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sense of justice as from a superior race, to these poor heathen women. No suggestion of a law to prevent young girls being sold into brothel slavery. No warning that fines must not be imposed upon women whose only way of paying them is to prostitute themselves or sell their children.

Lord Kimberley, in his final instructions for the guidance of the Government of Hong-Kong, sanctions the following principles:

1. The legalization of houses of ill-fame in consideration of fees paid to the Government, naively remarking: "If the word license is thought objectionable, it can be called a certificate of registration" (p. 59). 2. The systematic medical examination of women. 3. A great extension of the Act to poor women, boatwomen, and washerwomen, to be considered as prostitutes (p. 56). In order to force this corrupt system upon a weak, ignorant race, unable to protect themselves against the crushing domination of a stronger race, the employment of paid informers going about in plain clothes is justified; and marked money may be paid to a woman for prostituting herself, in order that it may be used in evidence against her (p. 57).

The words of Lord Kimberley, a statesman and Cabinet Minister of a Liberal Government, are as follows: "The detection of unlicensed houses was a duty cast upon the Registrar-General and the officers

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of the Department, and the obloquy cast on them for their efforts appears to me not to be entirely merited. The use of plain clothes seems proper and natural; the use of marked money is not necessarily reprehensible. The acceptance of money in consideration of a request for sexual intercourse is evidence of the character of the recipient; and if the detective or informer, after giving the money, leaves the house, its discovery in the possession of the alleged recipient might be given in proof of the charge." (These are the words of an English Cabinet Minister!) Finally: "Men carefully selected for the work should receive sufficient emolument from the funds raised under the ordinance to ensure trustworthy and competent men, who must be looked for in this country if there is any difficulty in finding them in the Colony."

That is, that a system which is proved by long experience in Hong-Kong, and in every country that has adopted it, to demoralize the agents who enforce it, can only be carried out safely by agents who are not demoralized!

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